

L. B. Peck

THE MISSIONARY RECORDER:

A REPOSITORY OF INTELLIGENCE FROM

EASTERN MISSIONS, AND A MEDIUM OF GENERAL INFORMATION.

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NOTES ON A JOURNEY UP THE RIVER IAN.

BY A. WYLIE, ESQ.

[Concluded from last month.]

LEAVING Seang-yang, we were at 竹篠 Chüh-teaou poo, a town fourteen miles distant, on the morning of the 9th. In the wet season this is on the river side, but was now about a quarter of a mile distant, in consequence of the fall of the water. A little higher up on the opposite shore, a temple is seen picturesquely built in a recess of the rock. This is the entrance to a curious cave, which tradition will have it, extends thirty miles, or as some assert, even as far as the province of Sze-chuen. I could not learn however, that there was any record of the transit having ever been made. Unwilling to spare the time for an extensive exploration, I merely penetrated a few hundred yards, the way being led by a priest with a torch. For that distance I found a very complex series of passages, sometimes through apertures little more than two feet high, opening out into chambers, eight or ten feet from the floor to the roof. The rock consists of kaou-lin, the material of which fine porcelain is made, and the water having percolated through the roof, was collected at places in small pools, while a ray of daylight from above in one part, gave an agreeable relief to the gloom of the vaulted galleries.

Towards evening we stopped for the night at 茨河 Taze-ho on the right bank, a town curiously built up the abrupt face of a rocky hill; the streets forming successive terraces, connected by long and steep flights of stone steps. The principal street is on the summit of the hill, and forms the commencement of the high road to Kùh-ching, the district city.

On the morning of the 10th, we were opposite the town of 太平店 Tac-ping teen, a busy trading place, where the river is about a mile wide; but a large portion of the bed in the centre was now above water, and it was with difficulty that the ferry boats, drawing

about a foot, could pick a channel deep enough to cross over. This, like many of the towns along the river, has been enclosed by a mud wall for defence against the rebels.

The same day we stopped at 廟灘 Meaou-tan, a small but busy town, where we met a very friendly reception. A theatrical fête of several days' duration was in process, so that a large accession of visitors had arrived from the surrounding country.

On the 12th about mid-day we were at the town of 仙人渡 Seen-jin too, a poor-looking place that appeared to have seen better days.

Almost from the commencement of our journey, rumours had reached us of the fame of 老河口 Laou-ho kow as a place of trade, and our approach to this great emporium on the 13th, fully confirmed any previous anticipations as to its magnitude. Nearly five miles in length, with a vast accumulation of shipping, the extraordinary traffic was scarcely if at all inferior to Fan-ching. As far as we were concerned indeed, the intense curiosity of the inhabitants was even more oppressive at first than at the latter place. Their disposition towards us was most friendly, and but for the presence of some of the baser portion of a lawless soldiery, everything had passed over on the most amicable terms. What threatened at first to mar the mutual good feeling however, proved eventually a means of security to us; for the naval commander of the district seeing us getting into straits, very generously sent a gun-boat alongside to preserve order, and acted towards us in a way of which I am bound to speak in the highest praise. The seat of government for the district of Kwang-hwa has recently been removed to this place, on account of its great commercial importance; a new city having been built here at the southern end of the town. The old district city lies inland some few miles to the north-east.

The morning of the third day we took our departure from Laou-ho kow, and early the following day were at 蕭江口 Seaou-keang kow, a village at the outlet of the 丹河

Tan-ho, one trunk of which rises in Ho-nan, but the longer one in Shen-se, passing the cities of Shang-chow, Shan-yang, Shang-nan and Che-chow, and crossing the border at the town of King-tsze kwan. This was formerly the way to Se-gan, the capital of Shen-se; but now it has become almost impassable, on account of the bandit hordes by which it is infested; and passengers wishing to reach that city generally make the very circuitous route to Hing-gan foo city, some three hundred miles higher up the Han.

The hills now close in on both sides down to the river, covered with a scanty vegetation and low brush-wood, cottages scattered here and there, enclosed in clumps of trees with prettily diversified colours, from the red of the fading tallow tree to the bright green pine. A few miles further on stands a high rocky island in the middle of the river, formerly named 滄浪 Tsang-lang, being the name by which this part of the river is designated in the "Tribute of Yu." As we passed this island on our return, it was reported that gangs were out pressing boats for the imperialist service, and we found a great number of the small native craft taking refuge on the south side of the rock, the boatmen afraid to move up or down, but being in a position to evade their pursuers, by wheeling round to the north side should circumstances require it.

A very large space inside the city of Keun-chow is occupied by a Taouist temple, built by the emperor of the Ming during the Yung-lo period. This was originally in a princely style of magnificence, but is now very much gone to decay. During the two days we remained at this city numerous pilgrim processions arrived, some from great distances, the devotees carrying their umbrellas, provisions for the way, and offerings, in bundles strapped across their backs. Each cortège had a number of banners, bearing the constellation Ursa-major and other Taouist emblems. These people were bound for Woo-tang shan, a mountain of great celebrity, two days' distance to the south of the city, which is reputed holy ground in the Taouist ritual. It is said to be a most romantic spot, and the favour of the idol enshrined there is believed to be of great efficacy; so that for six months in the year, from autumn to spring, the number of worshippers who visit the place is something extraordinary, and the consequent emoluments of the resident fraternity proportionate.

The water of the river now becomes sensibly clear and shallower as we advance, a hard stony bottom taking the place of the muddy bed in the lower part of the course; and we get more closely hemmed in by steep and lofty hills. Much of these consists of limestone. Notwithstanding the abruptness of the declivity,

cultivation is carried to a great height by the industrious inhabitants, but the nature of the soil is not calculated to afford very luxuriant crops.

The only other town we pass before reaching the foo city is 安陽口 Gan-yang kow, a place of no great importance on the left bank; and after the passage of several rapids, we arrived opposite the prefectural city of Yun-yang on the 21st, a distance of six hundred miles from Hankow. As the river then was, the city stood about half a mile distant, across a sand flat; but the water had fallen fifteen feet, and we were told it would go down eight inches more by midwinter. It begins to increase again about April. There is one good street in the city, with a tolerable retail trade, but it is by no means a place of much commerce, and there were scarcely any junks. There were three camps with a commandant and about fifteen hundred soldiers. We observed here a simple contrivance for grinding wheat; a small boat is moored in the stream, with an axis across carrying two wheels, and these being driven by the current give motion to the stones inside.

Having met with some pieces of flint on the shore, I found on enquiry there were quarries of the mineral higher up the river, in Shen-se. This is an interesting coincidence with the "Tribute of Yu," where we find flint arrow heads named among the articles of impost; and grindstones also find their way down the river.

I noticed several members of the simian tribe, which are caught high up in Shen-se, beyond the sources of the Han. Wild animals have no doubt for the greater part disappeared before the increase of population; yet some denizens of the forest are said still to be found among the Shen-se mountains. But if these have given way, their place seems now to be occupied by a race in some respects scarcely less brutal. The intestine strife that has been carried on for some time past between the Mohammedans and other Chinese in Shen-se and Kan-suh has greatly desolated these provinces, and there appears little prospect of a stop being put to the present merciless state of affairs. The remembrance of the treacherous conduct of the Chinese authorities in the matter of Jehangir, the Mohammedan chief, still rankles in the breasts of his co-religionists, and they are far too numerous a section of the population to be disregarded. It is difficult to foresee what the thing will grow to.

Here my trip up the Han came to a terminus. Although it was my intention originally to have gone farther, various reasons induced me now to return. More than four hundred miles yet remain to be explored, probably in some

respects the most attractive part of the course.

A great hindrance to the freedom of travel in that direction at present is the proximity of the *nên fèi*, so called. When at Fan-ching on our way up, they were being driven southward from Shan-tung by the imperial troops, and had encamped in great numbers at Nan-yang, about a hundred miles to the north-east; so that all intercourse with the north was cut off for the time. While we were at Yun-yang, official scouts arrived, with the news that they were coming up by the course of the Yellow river, had passed Tung-kwan, and were spreading over the country south of Se-gan foo, intending to get to the city of Han-chung on the Han river. I have since heard no distinct statement of their movements in that direction. I could get no reliable estimate of their number, but believe it must be very great. The natives generally gave a hundred thousand as a round number. On my return to Fan-ching, I found the whole body had gone on the western expedition, and left the great north road through Ho-nan open; taking advantage of which I left the river, made my way overland to Kae-fung foo, and thence to Teen-tsin and Peking.

Regarding the circulation of the Scriptures, my experience was of a most encouraging character. At all the places named above and many others we disposed of considerable numbers, far indeed beyond my anticipations. I have observed many indications that our work is appreciated by the more thoughtful of the natives, and believe this is the seed-time of a great harvest in the future. To say there are no discouragements would neither accord with facts nor reason; but we believe the work is God's, and he will vindicate his own cause. Nor do I look upon the tenacity of the Chinese for established doctrines and customs as the least hopeful view of the case. We are thereby encouraged to believe that when they do adopt new views, it will surely be the result of overpowering evidence. Let us not be weary in the work, for *Magna est veritas et praevalabit*. I believe the Bible is emphatically the Book for China; and I cannot appreciate that man's theology who fears the result of an extensive distribution; nor do I think he has read to much advantage the history of the Chinese mind, who believes that there exist impassable barriers to the entrance of gospel truth among the myriads of this vast empire.

SHANGHAI, June, 1867.

.... A significant fact is mentioned by a resident in Yokohama, that he saw a Japanese enter a shop and purchase a dozen copies of Webster's English Dictionary, and carry them away with him.—[Flying Dragon,

(For The Missionary Recorder.)

A MISSIONARY VISIT TO CH'AO CHOU FOO.

[Concluded from the June number.]

By next morning, the report that a foreigner had entered Ch'ao Chou Foo had widely spread through the city, and before we had well finished breakfast a large and rather noisy crowd had gathered outside our premises, impatient to get admission. On opening the gate, a crowd of people, old and young, at once poured in upon us, eagerly desirous of seeing and hearing the stranger. After their curiosity had been in some measure gratified, they gradually withdrew, while others in like manner took their place. The supply was thus kept up the whole day, so that it was no easy matter to get a short interval for rest or refreshment. A day or two spent in this way impressed us with the necessity of limiting our visitors to stated hours. Accordingly, we posted up a notice, intimating that the doors would be open from 10 to 12 o'clock, A. M., and from 2 to 5, P. M. By this arrangement we had a more feasible plea for dismissing the audience in the middle of the day, although we were not always able, or even very anxious, to adhere rigidly to the hours fixed. The evenings were reserved for friends and inquirers. With the aid of two native assistants, I endeavoured to preach the gospel of the grace of God. My aim and plan were to lay before the people, as clearly and impressively as I could, the leading facts and doctrines of the Scriptures; especially those bearing more directly on the life, death, and resurrection of the Saviour. Being thus occupied for about ten days in succession, we were enabled to bring forward a considerable amount and variety of divine truth.

Not unfrequently we were encouraged by an evident response to our statements, on the part of the hearers. I tried to avoid stirring up their prejudices and hostility, and therefore presented the truth more in its positive aspects, and rather shunned *commencing* any attacks upon the superstitions and errors of the Chinese. Believing that God's word is its own best witness and advocate, my object was to get it lodged in their minds, fully confident that if once there, it would by its own innate power most effectually lead to the results desired; whereas if I were to begin by demolishing beliefs and customs dear to them, before they had been informed of anything better, I was most likely to rouse their feelings and passions against myself and my message, and so defeat the object of my visit. Such was my theory, and in the main it was carried out. I must not, however, give the impression that my hearers were either very passive or very docile. As there was no restraint upon the audience, so

long as they refrained from wanton insult and gross outrage, our statements, whether of fact or doctrine were not allowed to pass unchallenged. Scarcely was there a single address delivered but some one or other, either in course of delivery or at the close, would call attention to the antagonism between Christianity and the native systems, assailing the former and defending the latter, with all the skill and ability at command. In this way idolatry in its various forms, ancestral worship, Confucianism, Taoism, Buddhism, geomancy, were almost constantly on the tapis for discussion, and, of course when the gauntlet was thus thrown down, we felt called to take it up, not at all alarmed for the issue of the conflict. Probably it would be matter of little interest to give an account of the arguments *pro* and *con* on these subjects. As, however, some of the objections raised against the religion of Jesus were somewhat peculiar, and perhaps rather novel, it may not be uninteresting to give a few specimens.

One man allowed that the teaching of Christ was good so far as it went, but maintained that it did not go far enough, and that there was no comparison between it and the teaching of Confucius. "Christ," he said, "taught men to honour and serve their parents while alive, but Confucius inculcated the serving of them after death as well as when alive, and thus enjoined a far greater measure of filial obedience." Another charged Christ with violating filial duty when his mother and brethren wished to see him, and he in reply said: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." The divine claims of Christ were repudiated by a third, because of the relation in which he stood to Judas Iscariot. The argument was put thus: "If Christ were divine, he ought to have known that Judas was a wicked man; and if he knew, why did he receive him as an apostle? or, having received him, why did he not either change him or expel him? But if Christ did not know his character, in what respect was he superior to other men?" A fourth objection was raised from the fact that Popery and Protestantism both claim Christ as their founder, while the two sects are in many respects diametrically opposed. "How could the religion of Jesus be from heaven, seeing there was such uncertainty about its meaning? Suppose the Pope were but a pretender; why did Christ tolerate him, and not rather destroy him?" One man, taking us for Roman Catholics, twitted us with the contradiction between our doctrine and practice. "We condemned the Chinese for worshipping the tablets commemorative of their ancestors, and the images of the illustrious dead; yet we ourselves knelt in adoration

before the cross, and before the images of the Apostles and of Mary." From these few instances, some idea may be formed of the difficulties that occur to a Chinese mind in forming an estimate of Christianity.

Besides the natural repugnance of the depraved heart of man to the things of God, the fact that the religion we propagate is *foreign* leads the Chinese to look upon it *prima facie* with aversion. It is wounding to the national pride and vanity to submit to a *foreign* Bible as the only infallible standard of faith and duty, while the native Classics are put down in the list of mere human compositions, confessedly containing some important fragments of truth, yet far from being free from error, and altogether insufficient, unsuitable and unsafe, as a rule of life. Moreover, it grates upon their ears to hear Moses, Paul, and the goodly company of prophets and apostles, quoted as unquestioned—because inspired—authorities, while their own Confucius and Mencius, together with the sages of antiquity, are either tacitly ignored or referred to only as other fallible and sinful, though eminent mortals. Further, that the name of Jesus should be honoured above every name, and receive universal homage, while He never appeared in the Central Kingdom, seems to them to be making China rather small, and under too great obligation to other countries.

It is by no means a recommendation that this new religion should be promulgated by *foreigners* within the borders of the Flowery Land. My presence in the foo city was evidently an eye-sore to many. It seemed to them rather humiliating to be schooled by a foreigner within the walls of their own capital. While not a few persons of respectable position came about, and fraternized in a kindly way, there was another section of the community that showed by look and gesture, by word and conduct, that their feelings were those of rancorous hostility, and that it was only the fear of evil consequences to themselves that kept them from overt acts of violence. One man in apparently good circumstances made a very bitter speech against me, denouncing me as a spy, and urging my exit double quick from Ch'ao Chou Foo. He took credit to himself for being a far seeing man, who thoroughly comprehended the sinister designs of foreigners. On another occasion, a young man apparently of the literary class, and associated with two or three of the gentry, let fly a missile intended to strike me. It missed its mark, and fell among the crowd, who forthwith raised a loud outcry against such conduct. As the faces of all were towards me, the culprit was not seen, except by myself, but finding his attempt condemned, he slunk away quite crest-fallen. One night, a bill was posted up, offering a handsome re-

ward to the party who should make away with me, and holding out to the hero of this exploit the prospect of being worshipped after death. So far as the great mass of the populace was concerned, they could hardly be set down as either very friendly or very hostile. They seemed quite susceptible of being influenced favourably or otherwise; at the same time, I think they are getting disabused of many ignorant and foolish prejudices against foreigners, and will, I trust, be gradually won over to more correct views and more kindly feelings.

On several occasions I was strongly advised to leave the foo city, and go back to Swatow, as my presence was not wanted where I then was. In reply, I told them that I liked people always to state their minds plainly, as I had some hope in such cases of coming to an understanding with them; that in the present instance I was sorry I could not gratify their wishes, because I was among them as a servant of Christ, whose command was to go into all the world, and preach the gospel to every creature. Hence, as my way had been opened to Ch'ao Chou Foo, I could not withdraw or give up my right and privilege, in order to please either them or myself, or any one else, without sinning against my Master; that consequently the best thing was for them and me to get reconciled to each other; but that if any of them should continue to harbour a strong dislike to seeing or hearing me, they were at perfect liberty to go away, as we did not force people to attend our meetings.

The character and doings of foreigners and foreign nations were often unhappily confounded with the religion of Jesus. Hence, whatever seemed open to censure in regard to the former was set down as an objection to the latter. The coolie trade, drunkenness, licentiousness, rowdyism, *et hoc genus omne*, were brought forward as so many serious arguments against the truth and excellency of Christianity. In the forefront of the class alluded to stands the opium traffic. During my experience in preaching in many parts, as well as in this city, it is almost invariably brought up as a charge quite sufficient to dispose of the claims of the foreign religion, that many of those who profess it (or are supposed to do so) make their gains by a trade which at once impoverishes and demoralizes the Chinese, and which brings such a train of evils—physical, intellectual and moral—upon its victims and their dependents. Surely those who engage in this business have never seriously thought of the awful responsibility they incur by placing such a stumbling block between perishing millions and the only name given under heaven among men whereby we must be saved.

When the native assistants came forward to speak, they were often exposed to a torrent of

bitter invective from the audience. They were looked upon with much the same feelings as we regard deserters or traitors. I must say that these brethren passed through the trying ordeal to their credit. They showed thoroughly that they were Chinese, but gave clear evidence that they were also Christians, "not ashamed to own their Lord, or to defend his cause."

Our discussions were often pretty sharp, and sometimes rather protracted, but generally carried on in an agreeable way and in good temper. If, however, any one went too far beyond the bounds of propriety, the general sentiment called him to order. I am thankful to say that almost uniformly at the close of the day I was enabled to part with my hearers in a spirit of mutual good will.

After I had been there fully ten days, a deputation from the Taotai and Futai called upon me, to suggest that I should not prolong my stay on this occasion, lest evil disposed parties should concoct mischief, and some untoward occurrence take place. For my own part I had no fears of that kind, but felt that I was rather gaining ground than otherwise. However, as these high authorities left it with myself to go or remain, and as my purpose had already been to a great extent accomplished, it seemed to me prudent, out of deference to them, to take their advice. On the morning fixed for leaving, a deputy from the Taotai called to say good-bye. He congratulated me on my peaceful entrance and stay, and stated that a chair had been provided for me by the city mandarin, that a guard of twenty soldiers would escort me through the streets to the river, that a river boat had been hired for my use, and that a guard boat would accompany me to Swatow, or wherever else I might wish to go. Such was the programme, cut and dry, handed to me at the last moment. If I had missed an official reception on arrival, I was going to get an official demonstration at my departure. Had the matter been left with me, I would have preferred to go in the same simple and humble way that I came. Having, however, had no hand in getting up these arrangements, I did not see that I was called to interfere with them; and so, falling in with the order prescribed, I took my departure. In passing through the streets, and embarking in the river boat, and leaving the locality, there was not the slightest symptom of disorder or disturbance, but all passed off as a mere matter of course.

During this visit the Chinese authorities acted throughout with much courtesy and consideration towards me. Their arrangements for securing peace and order were thoroughly successful. The police did their duty well.

In reviewing this trip, I humbly trust that a beginning has been fairly and hopefully made for direct missionary work in this foo city. I cannot but hope that what was done by preaching, discussions, and distribution of tracts, will yet bear good fruit. While engaged in this enterprise, many fervent prayers were offered up on my behalf, and I am conscious that they availed much for the measure of success with which I was favoured. I would still beg to solicit the prayers of those who may read this account, on behalf of this region. It would be a mistake to suppose that Ch'ao Chou Foo is now quite easy of access. About a month after I had left, a fresh outburst of hostility towards foreigners occurred, occasioned by one of the foreign hong's in Swatow attempting to establish a branch of their business in that city. Some parties took advantage of the popular excitement at that time to plunder and shut up the new premises to which the American Baptist Mission had but a short time previously removed. These occurrences are however but spasmodic attempts to retain a state of exclusiveness already violated and doomed, and will doubtless in the end lead to results the very opposite of those desired by the instigators. I understand that both of these cases have been vigorously taken up by the Consular authorities, and are likely to be soon settled to the full satisfaction of those who have been wronged. Meanwhile, let all who have at heart the spread of the gospel rejoice over a new position opened up for its free and full proclamation, and pray for labourers to carry on and extend the work, until every province and city of this populous empire be delivered from the darkness of heathenism, and be brought to the light of the knowledge of the glory of God in the face of Jesus Christ.

G. S.

SWATOW, 24th June, 1867.

....A Chinese teacher was taken to America by the missionary Bishop Boone. He remained a heathen, notwithstanding his long residence in the mission family, and his constant acquaintance with the truths of the gospel. Still, the seed of divine truth was planted in his heart. For in assisting Bishop Boone's studies, and in aiding the translating of Scriptures into the Celestial tongue, it was necessary to become familiar with the Divine Word. Besides that, the Bishop made it his business daily to instruct him in the New Testament. At last, one day, much to the missionary's surprise, he came hastily into his room with an open Testament in his hand, and exclaimed: "Whoever made this book made me; it knows all that is in my heart. It tells me what no one else except a God can know about me. Whoever made me wrote that book." This conviction was followed by his conversion.

(For The Missionary Recorder.)

ON NATIVE AGENCY.

III.

WE are in search of principles to guide us in endeavouring to raise up a native ministry in China. Let me propose the following for the consideration of your readers.

(1.) The growth of the Chinese church must precede the formation of a native ministry.

This is a simple proposition, but it seems to be lost sight of by those who say: "we must rely mainly on a native agency for the conversion of China." Whence is this native agency to arise? Surely a native church must be first gathered, and must attain to some good degree of maturity, before we can look for a goodly band of spiritual men, apt to teach, and zealous for the conversion of their countrymen. It would not be impossible for God to convert in the first place a number of men endowed with every natural qualification for the propagation of the faith; but all history and experience make it unreasonable for us to expect that He will do so. Our Lord appears to have had a numerous body of followers before He chose out the twelve and the seventy. At Antioch the church had attained to considerable dimensions before the Holy Ghost directed the consecration of Paul and Barnabas to their evangelistic labours. So throughout all ecclesiastical history, and within our own experience, we see the preachers of the truth a minority, chosen out of the whole body of believers. It would be a new thing if the early Christian church in China were all tongue. The little companies of believers whom we at present see, mostly called from the poor and uneducated, not yet far advanced in Christian knowledge and spiritual experience, give us no reason to suppose that the ordinary method of divine providence will be reversed here. The church must be first gathered. While the church is small and weak, the native agency will be of little account, if it exists at all. Those who pass at once from foreign missionaries to native agents, and from native agents to the establishment of Christianity in China, omit a most important part of the process, and appear to aim at the conversion of the world in an altogether unheard-of way. Let us imagine ourselves in that future time when Christianity, like a goodly tree, will overshadow the whole of this mighty land, and looking back instead of forward to examine the manner in which this tree was planted and grew. Speaking of human agencies, we see the foreign missionaries at the root; the first Chinese church, the trunk, and the Chinese evangelists the branches. They are main branches, and the multitude of shoots, with their blossoms and fruit, depend

immediately upon them; but they do not occupy the place of the root, nor of the trunk. They grow out from the church, as the further growth of the church is carried on through them.

(2.) The best way to raise up a native ministry is to permit it to grow up in a free and natural manner.

We come to this land with the word of God in our hands, and the divine life in our hearts. We communicate the truth in a simple, straightforward way, casting it as seed into the sod. The issues are in God's hands. He gives us converts. We receive them joyfully, watch over and instruct them with earnest care.—Some of these He calls to be fellow labourers with us in the ingathering of His harvest. These we welcome with glad hearts, and grudge no pains in assisting them to acquire a more perfect knowledge of the Scriptures, and in imparting to them the results of our longer experience in the sacred work. In this course of action we are following in the rear of God's providential workings, and are safe. But if we have not patience enough to wait for this natural growth, but must needs attempt to obtain a staff of native assistants by a system of special training, endeavouring to force them in a hot-house, as it were, to procure an early supply, I fear no good result will ensue. Such a hot-house is the institution into which pupils, perhaps mere boys, who have given no proof of a steadfast Christian character, are received in the *hope* that some of them *may* turn out faithful preachers of the gospel. Frequently have I had applications from parents, some of them heathen, others members of the church, to get their sons into such institutions. And no wonder. Free education and maintenance for several years, with a prospect of regular employment afterwards, easier and better paid than some of them could expect if left in their own sphere, are quite sufficient inducements to a people so poor as the Chinese.

But the influence of such establishments on the infant church can hardly be healthy; and experience points out how little help they give towards preparing a native ministry. In the last report of the Morrison Education Society, we have a statement on the subject by the Rev Dr. Legge, from which I will quote:

"In 1848 I was encouraged to attempt the addition of a Theological Seminary to the school, into which lads of good promise and talents, and who had embraced Christianity, might be drafted, with a view to their being further trained to be preachers to their countrymen; and I secured the establishment of six exhibitions, on which such lads were allowed \$6 a month, after deducting their board and clothing. * * * And what was the result of these thirteen years of educational labour? I must say first that the Theological Seminary, so far as the special object contemplated was concerned, proved a failure. Of the seven young men who were received into it, not one went forward to be a preacher."

The whole of this letter upon missionary education in China deserves a careful perusal, and the thanks of all friends of missions are due to Dr. Legge for the full and candid avowal of the failure of his Theological Seminary. It would be a good thing if missionaries who have had charge of similar institutions, would give to us the result of their experience likewise.

(3.) The first step towards the formation of a native ministry should be the encouragement of voluntary effort for the furtherance of the truth.

The Chinese converts, according to the measure of their Christian life, will naturally respond to the precept, "Freely ye have received, freely give;" unless this spontaneous instinct is checked by a false notion that all labour in the gospel is to emanate from, and to be paid for by the missionary. Many of the poorer Chinese have much more leisure at their command than the similar class in the countries we come from. The practice of closing shops at sunset, with the open-air life which a great part of the people delight in, give facilities for a native Christian to distribute books, or to enter into conversation with the people, which a zealous man could turn to great account. The Sundays, too, are a newly-acquired treasure to the converted Chinese, putting at his disposal one seventh of his time for spiritual engagements, some part of which might well be given to the work of proclaiming the gospel, to which he owes his Sabbath. Let the missionary stir up the zeal of Chinese Christians to these labours; and thus he will be enabled to discover who of them should be called from secular concerns, and devoted to the exclusive service of the gospel.

(4.) It should be the missionary's aim to keep the number of native agents as low as possible.

By native agents, in the above sentence, I mean those selected, controlled and paid by the foreign missionary. The Chinese Christian workers may be divided into three classes: the volunteers, those sustained by the native church, and those supported by the missionary societies. It is evident that the latter class, unless recruited from unfit sources, can only increase by the diminution of the two former. At the best, this native agency sustained *ab extra* is only a temporary expedient, to be laid aside whenever the native ministry is strong enough to stand alone. It may sound well in a missionary report to announce the employment of some thousands of native agents, but in reality this denotes the weakness, not the strength, of the missionary cause. Of course we must begin with a day of small things, and it is the general opinion that during this day we must employ native agents. But let us not make it our boast. We should rather limit the

native agency as much as possible, and strive from the first to lay the foundation of a self-sustained church in China. It might be running to an extreme to advise that the missionary should never pay a native assistant. Yet considering that the foreign missionary is entirely sustained from home; that large sums are expended in printing the Bible and tracts, in building churches, schools, &c.—it does not seem a very hard thing to leave the support of native evangelists to native Christians. To those, however, who would regard this as expecting too much from the poverty of Chinese Christians, it might be suggested to share the expense equally, or in some other proportion, between the native church and the foreign society. Besides fostering the spirit of self-help in the Chinese Church, contingent advantages would follow. In some respects, the Chinese Christians are better placed for selecting the right man than the missionary. Having so close a personal interest, and an evident right to interfere, their extreme reluctance to “tell tales” of their countrymen to the foreigner, and their timid shrinking from opposing the opinion of the missionary would be in good measure overcome; and thus some unfit persons might be kept out of office. The Chinese Christians, too, are in a better position to fix the rate of salary a native assistant should receive. I know a Chinese church supporting two colporteurs, who together do not receive so much as the lowest mission assistant in the same place; and yet these men seem perfectly content.

A general rule must not be too rigidly enforced. The very first convert at a station may be one eminently suited for mission employ, and his profession of faith depriving him of his former means of subsistence, may render it almost imperative for the missionary to support him. Such exceptional cases will not destroy the desirability of the rule, as a general practice. X.

CHINA, July, 1867.

(For The Missionary Recorder.)

WORSHIP OF PARENTS AMONG THE CHINESE.

At a meeting of the “Ningpo Missionary Association,” the following question was discussed:—

Is it unscriptural, or is it immaterial, to allow sons and daughters to kneel as a mark of reverence before parents and elders?

The debate was opened by Rev. A. E. Moule, who said: The more he thought upon the subject the more its importance became apparent, and he hoped there would be a distinct expression of opinion on the subject to-night, so that,

if possible, uniformity of action might be attained. We should distinguish between kneeling before parents, and kneeling before kings and magistrates, because the latter is not liable to misconception, neither is it unscriptural; while the former contains in it the root and essence of ancestral worship. Little can be proved from scriptural instances and modes of expression. The word most commonly used is *proskuneo*, and signifies “to kiss the hand in token of respect.” The same term is used both in expressing civil reverence, or homage, and in religious worship; and the real nature of the act must be determined by the circumstances of the case.

The practical difficulty in the case presents itself thus: In my own church, said the speaker, it is our custom always, when convenient and decent, to kneel in prayer to God. Now let us suppose the marriage service just ended. We have been kneeling in worship to God. The bridegroom and the bride now fall down before their parents in precisely the same manner, only with probably a greater degree of lowly reverence.

Our brethren who stand in prayer—a custom also fully sanctioned by Scripture—have probably not noticed the difficulty. Yet the speaker thought the difficulty was rather increased by such a practice. For few will deny that kneeling is a more marked sign of worship and homage than standing.

Now at a marriage service the congregation, bride, and all, have stood in prayer to God, and when the service is over, the happy pair on reaching the bridegroom’s house kneel before his parents. Is this right or wrong?—A reference to foreign customs is a very common method of settling the difficulty. It is well known that in Great Britain and Europe, it is customary when persons have the honor of being presented before their sovereign to bow the knee. The speaker believed he was right in saying, that when distinguished visitors from the Great West had reached the shores of England, on going to court, their courtesy had so far enslaved their freedom as to lead them to bow the knee also.

Another instance is still more in point. It is customary in the universities of Cambridge and Oxford, when scholarships are given away or degrees conferred, for the students to kneel on both knees before the Vice-Chancellor, and place their hands between his hands.—But it seemed to the speaker that these instances did not remove the difficulty; for he thought we were in no danger of mistaking king, queen, chancellor or parents, for the Deity. There was some danger, however, of such errors prevailing in China. Parents are a sort of 小天地. One of the maxims most

frequently quoted by their sages is 敬重父母。上有天。下有地。

The central idea of Chinese religion and morality is the reverence and worship of living and deceased parents and ancestors. The opinions of Confucius on this subject are well known. He says, "in reverencing your father, nothing is of greater importance than to put him on an equality with heaven." This passage, with others, the speaker thought, tended to confirm the view which he entertained, namely, that the worship of the living and the dead are one in idea, and pretty nearly one in practice. Mr. Doolittle's account of the ceremonies on the 2d day of the wedding feast also confirm this view. (See vol. 1, p. 93.)

The ancestral tablets having been arranged, and the "incense and candles lighted, the bridegroom and the bride kneel down three or four times before the tablets. At each time of kneeling, they bow their heads toward the ground." After this part of the ceremony is finished, "two chairs are placed before the table which contains the incense, candles, and tablets. The paternal grandparents of the groom, if living and present, now take their seats in the chairs. In case either has deceased, the tablet which represents that person is placed in the chair which he or she would have occupied, if living. The bridegroom and bride then advance and kneel down three or four times before them, bowing their heads toward the ground, as in worshipping the tablets. After this the parents of the groom take their seats in the chairs, and the ceremony of kneeling and bowing before them is repeated, in like manner the customary number of times."

From this and other passages it will be seen that the only difference between the worship of the living and the dead is, that in regard to the dead, incense and candles, and mock-money, and sometimes offerings of food are made, while in regard to the living, neither incense, nor candles, nor mock-money, nor offerings of food are made.

The question now to be decided is this: Is the difference in ceremony so essential as to remove all taint of idolatry?

The speaker thought the passages quoted rather prove the contrary, and that the danger, if not the positive sin, of idolatry remains.

Rev. George E. Moule could not agree in all respects with the first speaker. He thought that perhaps the question was not one of such vital importance as had been represented, and that if our converts were rightly instructed out of the Scriptures, there would be no danger of their confounding parents with the Deity. For it was by such scriptural instruction that idolatrous ideas and false notions ought to be as it were exorcised.

On the occasion of his receiving his degree at the university, he kneeled down and placed his hands between those of the Chancellor, but did not intend it as worship, neither was it so regarded by others.

Mr. Mara said he thought the question was not so much one of right and wrong, as of degeneracy in language. If the terms employed were more distinct, and the ideas to be conveyed more definite, the difficulty would be partially if not entirely removed.

Mr. Knowlton thought the mere act of kneeling before parents and other superiors could not be regarded as sinful, unless it were done as an act of religious veneration or worship. Hence, the real question seemed to be: Is the kneeling before parents and others, as practised by the Chinese, to be regarded as an act of religious worship? There were several considerations which led the speaker to think that religious veneration was intended.

(1.) The term used in describing the act is 拜 worship.

(2.) It is performed on solemn occasions, such as the new year and marriage festivals.

(3.) It is performed in immediate connection with, and as a part of the religious rites of the occasion.

(4.) The parents sit side by side in the same formal manner or position as that of ancestors represented on the tablets for worship, and the same worship is paid them, except that the usual offerings for the dead are not made to the living.

For these reasons, the veneration thus paid seemed to be idolatrous, and ought to be discouraged among the native Christians.

There is the greater need of caution in this matter, from the fact that there is such a tendency among the Chinese to retain idolatrous notions and practices.

There is great need of caution in practising anything of doubtful propriety, lest by example weak brethren be offended; that is, led into sin.

Mr. Leyenberger thought the decision would depend much on the view which the Chinese themselves took of the subject, since the moral quality of an action is determined very much by the motives which prompt it. If such prostration before parents and elders was regarded as worship by themselves, and intended to be such, it ought most certainly to be discouraged.

Mr. Lord thought no certain rule could be laid down which would meet every case, and that perhaps it would be better to determine each case as it presented itself, according to its nature. One thing was certain, we could not revolutionize the customs of China. Every one who enters a Chinese court must bow the knee; there is no help for it. But the speaker

thought there was no special danger of confounding the mandarin with the Deity.

The chairman (Mr. Dodd) could not agree with all that was said by the first speaker. For if Moses bowed to his father-in-law; if Nathan bowed to David; if in Christian lands subjects bow before their sovereign; if a little girl in making a courtesy bends the knee; and all this without sin, it would be difficult to show that bowing before parents or elders in the ceremony of marriage, or at any other time, was idolatry.

CORRESPONDENCE.

REVISION OF TREATY RELATIONS.

Editor of "The Missionary Recorder:"—

I see from the local papers that, in view of the approaching revision of the treaties, steps are being recommended—perhaps taken—by the several Chambers of Commerce, and deputations duly appointed by those interested in the commerce of the country, to memorialize their respective ministers on the subject of the greater extension and freedom of trade, especially with reference to the interior.

It seems, therefore, important and fitting that missionaries should likewise avail of this opportunity to represent their grievances, and petition for more tolerant and liberal privileges, especially with reference to the extension of our efforts, both by native and foreign instrumentality, into the interior. This subject, as well as the object contemplated, is one of vast importance; and deserves the careful consideration and prompt action of all those who are as much concerned for the promotion of our Savior's kingdom, as those of Rome for the propagation of the faith, or those of the world for the interests of their generation.

Hoping that the "Recorder" will favor us with a further consideration of this subject, it is respectfully submitted.

Y. J. A.

SHANGHAI, July 6th, 1867.

BIBLE DISTRIBUTION IN CHINA.

Editor of "The Missionary Recorder:"—

In the April number of the "Recorder" we have an account, by the Rev. L. J. Roberts, of his visit to Sun-ey. With Mr. R.'s visit to the city in question, and what he did there, we are not at present concerned;

but his remarks on the circulation of the Holy Scriptures in China ought not to pass unnoticed. He says: "It strikes me that some efficient system of colportage might be introduced immediately, which would secure a more thorough circulation of the Holy Scriptures in China." After referring to the work of Bible distribution in India, he concludes: "Why cannot some similar system of effort be generally introduced in China?" It appears that the remarks referred to are calculated to mislead those who are not acquainted with the operations of the British and Foreign Bible Society in China.

The B. & F. Bible Society has already introduced an efficient system of colportage, by means of European and Chinese agents. I admit that the work of these agents is necessarily circumscribed, on account of the paucity of their numbers; and I readily acknowledge that Bible colportage is not so general in China as in India, from the necessity of our position. But this does not set aside the fact that an efficient system has been introduced for the dissemination of the word of God in this empire. The eleven colporteurs employed in connection with the Hongkong Corresponding Committee of the B. & F. B. Society, and those employed by other local committees, are a small company; but we cannot doubt that so far as their operations extend they have been a means of much good—a fact to which the reports of their European superintendents bear ample testimony.

I am inclined to think that we want is not so much the introduction of an efficient system of colportage, as an extension of the efficient system already in existence amongst us. Such extension must be gradual, as the work can only be effectually carried on by agents who know the value of the volume they are sent to distribute. To extend the system immediately so as to embrace all China, before suitable and trustworthy agents could be found, would be a piece of extreme folly, and would surely end, like other movements of a similar kind, in disappointment and failure. Let us watch for every opening door, and cause suitable colporteurs and teachers to enter in with the precious word of life. Let us thus work on silently, prayerfully, scripturally, and we shall find that the Lord will, in due time, cause the leaven of his truth to permeate the masses of this vast empire. C.

HONGKONG, June 15th, 1867.

"WHAT IS TRUTH?"—A TESTIMONY.

Editor of "*The Missionary Recorder*,"

MY DEAR SIR:—I notice the following startling passage in the "*Shanghai Recorder*" for June 4th: "Indeed, our firm impression is that the Missionary in China is very much more likely to follow the fate of Dr. Colenso, and become renegade, than he is to convert a single Chinaman to an honest belief in Christianity. This is not a mere supposition; it is borne out by the statements of *experienced Missionaries* themselves, many of whom have despaired of ever implanting in the Chinese a true idea of and a true belief in the doctrines of the gospel."

Now I do not pause to notice whether or not these words are mere supposition, or, if the statement is supported by authority, whether it would be sufficient to make us all renegades. I do not pause to notice at length the erroneous idea of conversion which, if I mistake not, lies at the root of this writer's views: the strange ignorance of that truth—our hope, our watchword—"Not by might nor by power, but by my Spirit, saith the Lord of Hosts." I wish now to notice particularly the way in which "*experienced Missionaries*" are freely and loosely quoted in support of statements so disparaging to Protestant Christianity.

It is not the first time that I have observed this. A few days since I saw it stated in print, that "no Chinese Christian would be willing to make any sacrifice for his faith;" and this sweeping statement, coming too from one high in influence and authority, was fortified by reference—although, as in the case of the *Shanghai Recorder*, without name—to "old and experienced Missionaries."

Now, I think that "old and experienced Missionaries" should be heard on the other side of the question; and it is with the hope of calling out the views of such, that I venture to write these few lines. I myself am neither "old" nor "experienced," but, during six years' residence in China, I have seen and heard enough in all solemn earnestness to contradict such a gross, though I believe unintentional, libel on the almighty gospel of God. I have known a boatman, plying a boat of his own, and depending solely on his earnings for the support of his wife and mother-in-law, refuse time after time to go on a journey for hire, because he would thereby be

compelled to break the Sabbath. I know an old man well, who has been a Christian since 1860. He is blind, and in deep poverty. In 1866 his share of his family property might have been realized in hard cash, to the value of about \$50. But from fear of any connection with ancestral worship, he declined to receive one cash; and he is now a beggar, despised and persecuted by his family, but happy in simple faith—an outcast from the family hall, yet an heir of heaven.

Such cases, of course, cannot be quoted as "faithfulness unto death;" but I believe they approach very near to it. They are, at all events, evidence of an "honest belief in Christianity." I believe I shall be borne out in the statement, that two thirds of the 4,000 Protestant Christians in China have made sacrifices, more or less severe, as a matter of necessity before entering the Christian church.

I remain, dear sir,

Yours very truly,

A. E. MOULE.

Ningpo, June 27th, 1867.

QUEEN VICTORIA AND THE BIBLE.—It was a noble and beautiful answer of the Queen, the monarch of a free people, reigning more by love than law, because seeking to reign in the fear of God—it was a noble answer she gave to an African prince, who sent an embassy with costly presents, and asked her in return to tell him the secret of England's greatness and England's glory; and the beloved queen sent him, not the number of her fleet, not the amount of her boundless merchandise, not the details of her inexhaustible wealth—she did not, like Hezekiah in an evil hour, show the ambassador her diamonds, and her rich ornaments, but, handing him a beautiful bound copy of *THE BIBLE*, she said, "Tell the prince that this is the secret of England's greatness."

.... I LOVE to think that the trees in my orchard grow in a different soil from my neighbor's, and yet they are blown upon by the same catholic wind, and ripened by the same unsectarian sun.—*Dr. Cumming*.

.... THE lodestone cannot draw iron when the diamond is in its presence. No more can the beauties of this world draw the soul after them, when assurance, that choice pearl of prices, is in their presence.

(For The Missionary Recorder.)

"MEDICAL INSTRUCTION."

BY J. L. MAXWELL, M. D.

THE wider establishment of medical missions throughout China involves some questions which may very properly, I think, be brought up for consideration in the "Missionary Recorder." One of these, and an important one, is the question of medical instruction to the Chinese. It seems plain that, for some time at least, the introduction of western medicine and of western medical science into China must depend on the efforts of medical missionaries. A medical missionary must have Chinese assistants, and these assistants must receive instruction. That instruction may be thoroughly superficial, or it may be accurate, arranged, and as scientific as the customs of China allow. By superficial instruction I mean that knowledge of practical medicine and surgery which is gained by an attentive observation of hospital and dispensary cases and their treatment. So far as the individual pupil is concerned, the amount of knowledge and skill thus obtained may be very considerable, and such a pupil may prove a very helpful assistant. But such knowledge and skill, resting almost wholly on personal observation of cases, and having little or no association with any of the fundamental and established facts of chemical, anatomical, and other cognate sciences, can never be very extensive or very trustworthy. In emergencies it will constantly be breaking down, and it must always be difficult of communication to other minds. While I do not know it absolutely to be the case, I have a strong conviction that the larger (if not the whole) amount of instruction conveyed to the Chinese at present, through our medical mission agencies, is of this character. In the medical missions of recent establishment it must be so, and must remain so, until an adequate knowledge of the colloquial and written language is obtained. In the older medical missions, I do not know that any systematic plan of instruction is pursued. But that systematic instruction, based upon an acquaintance, as far as that can be given, with the fundamental sciences, should be aimed at, is surely beyond question. To those who have deliberately accepted the medical mission work

as their life calling, any other prospect than this must be exceedingly distasteful. It is only thus that they can hope to prepare a band of men who shall be capable of trust as medical men in distant stations. It is only thus that, so far as their own profession is concerned, they can accomplish a work which shall not pass away with themselves. And it is only thus that they can hope to see, in the course of years, a gradual but certain rooting of the tree of western medical science in this unpropitious Chinese soil.

The "facile princeps" of Chinese medical missionaries—Dr. Hobson, of Canton—did much, before his own broken health compelled him to retire from the field, to pave the way both for succeeding labourers and for Chinese students. His works—combined with such aids as may be obtained from comparative anatomy and physiology, from practical chemistry, and from oral instruction in materia medica and pathology—are a groundwork on which we may begin at once to labour. Only we shall find that, in adopting already existing Chinese names into his medical vocabulary (I speak more particularly at present of the chemical, or rather materia medica vocabulary), Dr. Hobson has rendered anything like exact scientific teaching extremely difficult. To take one example: the characters associated with the three medicines—alum, sulphate of copper, and acetate of copper—are respectively:—alum 白礬, sulphate of copper 膽礬, acetate of copper 銅錄—characters which are perfectly satisfactory in common speech and writing, but which cannot possibly be used if we attempt to teach chemistry (and so also materia medica) as a science. I have no doubt that at the time Dr. Hobson prepared the vocabulary, his only intention was to name a few of the more familiar remedies, without attempting to classify them according to their chemical relations. Nor perhaps had Dr. Hobson, in these earlier years, any idea that medical missionaries would be multiplied in China as they now are. In any case, it becomes those of us who feel it to be one obligation of our position to seek to train our assistants (and through them, how many others) thoroughly, at once to take up this matter, and to take it up as far as possible

together. I think it is of considerable importance that, in attempting to establish a chemical nomenclature, we should not proceed on different principles, but if possible should be heartily agreed on the characters to be employed. And if this be granted, I think it will at once be evident that no plan which would introduce wholesale a large number of foreign words, assimilating them to characters of similar sound in the various dialects, with the character 口 (our Hok-kien *k'ho'*) as a prefix, can possibly succeed. In matters of science there is no necessity for disgusting Chinese students with such wholesale importations, nor is the similarity between the sounds of the various Chinese dialects so close that it would at all times answer; and further, we lose by any such plan the actual instruction which may be conveyed in the names themselves. And so there remains for us the only other plan—that of deliberately naming each chemical element according to some leading feature of its chemical or physical constitution, retaining always—when they can be retained without producing confusion—such names and characters as the Chinese already possess. Now this is not quite so easy as at first glance it may appear. My own attempts have as yet been eminently unsatisfactory to myself, and I write this letter in the hope that it may meet the eyes of my medical brethren in Canton, Swatow, Amoy, Ningpo, Shanghai, Hankow, Tientsin, and Peking, and stir them—especially the more advanced among them—to take up this matter. There is no need for violent hurry, but there should be no improper delay; for the obtaining of a proper nomenclature in chemistry would be of vast assistance to each one of us in our efforts to impart instruction to our pupils.

P. S.—If any of your readers could put me in the way of obtaining one or two copies of Dr. Hobson's works, I should feel greatly obliged. I have never had more than one copy, and the major portion of it has been lost in these last months in the depths of the Formosa Channel, along with a highly valued assistant.

TA-KAO, FORMOSA, 22d June, 1867.

The King of Siam has a printing office, conducted by Mr. Fleher, an Englishman. Other indications of progress on the part of the Siamese Government are visible.

THE MISSIONARY RECORDER.

FOOCHOW, CHINA, AUG., 1867.

"MISSIONS IN CHINA," AGAIN.

Shortly before our last issue, the "China Mail," containing a courteous rejoinder to remarks made by us in a recent number, came to hand; but, as our editorial page was already printed, we were unable to give prompt utterance to thoughts that were suggested by the article in question. We return to the subject at this time, not because we desire to maintain controversy for its own sake, but because we believe discussion, when void of offensive personalities and conducted in a spirit of candor, cannot occasion mischief, and may produce valuable results. Besides, when views respecting the speciality to which we are devoted are propounded in the columns of a leading contemporaneous publication, it is our province as a journalist to give them a respectful hearing, and place upon record our reasons for acceptance or disapproval.

The "Mail," referring to us, says:—

"If, as it admits, there is a perfect agreement about essentials, one missionary cannot object to work with another, whatever his denomination. We cannot admit for a moment that the many hard-working, conscientious men who are to be found in China would, for a moment, allow their ideas of Episcopacy or the outward form of Baptism, to interfere with their teaching to the Chinese. The question is simply one of pure religious belief—so much so that, did the Roman Catholic clergy teach what we believe to be a pure belief, no matter with what ceremonies their form of worship was conducted, we should feel ourselves at perfect liberty to heartily wish them God-speed—nay, to worship with them."

We cheerfully accord every proposition embraced in this quotation. We would not eliminate a single idea. But if, as we are confident is the case, the body of Protestant missionaries in China not only entertain but practically illustrate in their labors these catholic views, we cannot be reasonably expected to accept the sweeping conclusions to which we are conducted by our

contemporary. There may be a want of unity amongst the missionaries, but it does not appear that the evil is so great that "the cause of religion is thereby weakened" to the extent apprehended; and it is by no means evident that the plan of union proposed will destroy more elements of discord than it will create. Nor is the instance of union at Amoy appositely urged. The coöperation of brethren there is a happy illustration of harmony in theory and practice where missionaries, possessing a common creed, are operating from a common base. Surely the device of placing the widely separated missions in the East under one all controlling organization is quite a different question.

We quote again:—

"In like manner we maintain that, for the sums disbursed and the number of missionaries in the field, the present Protestant missions in China are a religious failure."

This is by no means a novel averment; with many it has long passed current as an axiom. The proposition certainly has the merit of conciseness—the argument is in a nutshell. We are told that for the sums invested "4000 adult Protestant Christians is a somewhat small return," therefore "the missions are a failure." We must, however, withhold our assent to this conclusion until the standard of success is recognized. What number of converts would be considered an *adequate* compensation? On the one hand, the value of money and of human effort must be calculated; on the other, the price of truth, the worth of immortal man, must be accurately estimated. Let the balance be struck! Until this is done, we can only postulate.

We dissent from the assertion that "missionary effort hitherto has rather tended to decrease than increase the hopes once entertained of completely evangelizing China." The Christian world was never more hopeful than now—missionaries never more confident. The power of the gospel to subdue the superstition, pride and avarice of China-men has been abundantly demonstrated; a

large corps of native helpers is rapidly becoming efficient, and some of these are men of fervent zeal and marked ability; schools, hospitals, churches, the printed page, and other appliances, are multiplying and becoming formidable as against paganism. Moreover, the visible results of evangelistic effort are rightly regarded as but a feeble index of what has really been accomplished. The kingdom of God cometh not with observation. Revealed truth has come in contact with many unenlightened minds, and that truth is neither imponderable nor effete.

Our contemporary would have us consider missions "by the same tests as we apply to more mundane undertakings." Certainly we have no reason to fear any such test. That man is but an indifferent student of history who has not learned that many of the greatest and most important human achievements have been realized only after stupendous and protracted effort, and long after men have denounced them as failures.

Who are the most competent judges of the whole question of failure or success of missions in the East? Clearly those who provide the means for carrying on missionary operations, many of whom are among the most intelligent of the educated classes in Christian lands, and not a few are eminent financiers and political economists. From the first they anticipated years of unrequited toil—or, rather, the necessary preliminary of consuming time and effort in laying a broad and deep foundation for the work of God. They have not been disappointed. They read the annual reports; they are familiar with the statistics. What is their verdict? The increasingly liberal contributions of the churches are a sufficient reply.

Were there not a single convert to our holy faith in China to-day, it would still be too early to pronounce missions a failure. The divine command, "Go, disciple all nations," is at once a commission and a pledge of ultimate success. It took three centuries to subdue pagan Rome to Christ, and

generations of labor passed ere the land of the Druids became Christian England.—Impatient zeal, or unreasonable skepticism may demand immediate effects, but enlightened faith will calmly wait for the latter-day triumph. Even Sir Frederick Bruce, in his famous despatch to Earl Russell, in 1862, after animadverting upon the prevailing system of evangelism in China, and laying down a plan of his own conception, confessed that the adoption of his superior views involved “a patient pursuit of results, not perhaps to be realized by the first labourers.”

CHINA AND JAPAN;

A Complete Guide to the Open Ports of those Countries, together with Peking, Yeddo, Hongkong, and Macao. By W. F. MAYERS, F.R.G.S., H. M.'s Consular Service; N. B. DENNYS, late H. M.'s Consular Service; and CHARLES KING, Lieut. Royal Marine Artillery. Edited by N. B. DENNYS. In 1 vol. 8vo, 600 pages; price \$8, leather half bound, \$9 calf. London, Trubner & Co.; Hongkong, Shortrede & Co.

On a former occasion we briefly noticed this work, but its importance demands at our hands something more than a passing reference. It consists of a series of historical and topographical papers on the treaty ports of China and Japan, together with a detailed account of the public institutions, chief buildings, trade, currency and population of each place passed under review. The sections of the book are so arranged as to include observations on climate, hygiene, markets, natural productions, &c., besides much information of a purely scientific nature. Statistics are usually presented in concise, tabular form, while a large proportion of the reading matter is made entertaining by its genial style; and the whole is enriched by liberal extracts from some of the ablest works on China and Japan. The text is illustrated by numerous plans and maps, and followed by a copious index. Fifty pages are then given to an appendix, which will be of great value to travelers, merchants, and residents generally. The catalogue of books

on China, with comments, is an important feature of the work. As a vade-mecum, or guide book, it is remarkably complete; as a contribution to knowledge in the East, it is a monument of patient industry and skillful compilation. Every mission library, at least, should contain a copy, and we suspect every missionary may find it convenient to have the work for reference on his own shelf.

The volume is not altogether faultless, however. There are occasional instances of misprint, and some of the maps are too sketchy to be of much practical use. The binding, although elegant, is hardly substantial enough for a manual. Missionary statistics are very meager, and sometimes inaccurate. With the single exception of Hongkong, nothing like justice is done to Protestant missions at any of the ports in China. In the sketches of Canton, Swatow, Chefoo and Peking the subject is not alluded to. The number of native members at Amoy is given as 388, whereas the “Missionary Directory,” for 1866, issued from our press, places the aggregate more correctly at 892.

EDITORIAL ITEMS.

—We are compelled to defer the publication of several communications on hand. Among these is a valuable paper on the “Work of Protestant Missions in the rural districts of China.”

—We call attention to the communication in this number, entitled “Revision of Treaty Relations.” The subject commends itself to the serious consideration of missionaries, and the friends of missions, in China.

—We acknowledge the receipt of a “Report for the year 1865, of the Chinese Vernacular Schools, established in the Sinon, Kiushen, Fayuen and Chonglok Districts of the Quangtung Province: Superintended by Rev. Aug. Hanspach, of the Berlin Missionary Society, China.” The report states the number of schools at 131, scholars 1805; total expenses for the year 1866, \$3,068.57.

MISSIONARY INTELLIGENCE.

TIENTSIN.—We are sorry to learn that Rev. J. Innocent has lost his youngest child at Lou-ling, whither he had removed to take charge of a native church, gathered under remarkable circumstances, and of which we hope ere long to have a full report.

TUNG-CHOW.—Rev. C. R. Mills, of the Am. Pres. Mission at this point, was, according to last accounts, in Tientsin, having been absent three months from his home. He had visited several important places in Shantung, besides the capital of that province. He thinks steamers could go within a few miles of the provincial city. He had been well treated, and was hopeful of the future.

SHANGHAI.—The Am. Pres. Mission is about establishing a station at Kia-shin, a large city some 75 miles distant in the interior from Shanghai, in the Che-kiang province.—Wm. Gamble, Esq., of the Pres. Mission Press, a short time since visited Hang-chow on a health trip. He reports the missionaries there as much encouraged in their work. He says, also, that the men of Mr. Taylor's party are seeking places of labor in the different cities of the province, and nearly all of them have adopted the native costume and style of living.

NINGPO.—The Am. Pres. Mission having received instructions to make Hang-chow its headquarters, preparations to effect the change are already in a forward state. Messrs. Green and Dodd will soon remove to Hang-chow, taking the boys' school with them.

CHEFOO.—We learn that Rev. Alex. Williamson, the agent of the National Bible Society of Scotland, intends making a journey into Manchuria this summer. He has a little house, which he can take to pieces and set up at pleasure; and when it is taken apart can pack up his Bibles in the various portions, and have them carried on the backs of mules. When he arrives at a place where he wishes to stop, he will set up his house,

well stocked with Bibles, and while his assistant is selling them to the crowd, will himself preach the word of life.

FOOCHOW.—As the Am. M. E. Mission is about to be reinforced, an expansion of its work to the westward has been resolved upon. Rev. V. C. Hart having been designated as the man to pioneer this movement, recently visited Hankow and Kiu-kiang with a view to preparing the way for a speedy occupancy of the latter port, it being the natural base for operations in the Kiangsi province. He returned on the 13th of July, after an absence of about six weeks.

CANTON.—Rev. E. J. Eitel and wife left on the 12th June for Amoy, on account of Mrs. Eitel's health. Under medical advice, they are to go on to Chefoo, where they will remain during the warm season.

—Rev. H. V. Noyes and wife are at Macao, hoping that a change of air will prove of benefit to Mrs. Noyes, who has been afflicted with lung disease almost ever since their arrival in China last year.—A Hong-kong contemporary denies the correctness of our report of the suppression of the Chinese newspaper, published by the Canton Missionary Association. At our request, Rev. C. F. Preston has sent us the following statement:—"The facts of the case are as follows. The printer came to me to say that a proclamation had been issued by the Magistrate, which would prevent his publishing that paper, and the sale of it in the streets. He refused to cut the blocks, and the carrier refused to sell. This was a decided interference. I called a meeting of the Conference under whose direction the paper is published, and a Committee was appointed to see the English, American, and Prussian Consuls. I was on that Committee, and am able to state that representations were made to the Consuls. The English Consul told me he had already spoken to the Governor General in relation to the matter. The American Consul spoke to the Magistrate in my hearing in regard to it, and the Prussian Consul expressed his willingness to join with the other Consuls in any action deemed necessary. The paper by the Magistrate was issued in obedience to orders from his superiors, as he himself declared, and as the proclamation itself states." As to the paper's "reviling" Chinese officials, we must leave that to the judgment of parties on the ground, who are competent to form a just opinion.